

OUR WORK.

The churches have done a great work among United States Indians. They could not, however, provide religious teaching for all, and so The Women's National Indian Association, a union society, finding sixty-six tribes and separated parts of tribes without a mission, after its five years of other work began in 1884 to send missionaries to these destitute tribes. The effort succeeded beyond expectation and work has been opened for forty-seven tribes or stations.

These missions when well established are given, with all the property gathered, to the denominational Home Missionary Societies and become their permanent stations. It needs at least twenty-five new ones to supply all the destitute tribes, and the

Association appeals to all Christian patriots for gifts in aid of this work. Please send what you can, oh Christian reader, and move others to do the same, even if the gift can be not more than a dime. The wee gifts make possible the great enterprises, and it is the pioneering that assures the permanent work.

Has this work accomplished much? At a point in upper California one of our missions was begun in 1890 with a day school of twelve pupils among the so-called Digger Indians, and they proved to be as well endowed by nature as are any untaught people. The school progressed steadily till 1896 when, having outgrown the financial ability of the Association, it was sold to Government, a boarding school of eighty pupils, with its temporary buildings on its forty acres, and it is now a permanent institution in buildings costing \$25,000.00. In 1893 our

mission was opened among the two thousand Piegans of Montana and in less than two years, with its hundred and sixty acres, its ample cottage, its pretty new chapel, its stock, vehicles, and furniture it was given to the Methodist Episcopal Home Mission Society and became its best frontier mission, its property having cost \$4000. In 1896 our unique mission was opened among the Desert Indians of California, and the next year, with its five acres and its cottage and chapel, it was given to the devoted Moravians. And so might be given the story of a Sioux station, now an Episopal mission ; of Seminole work now under that same church care ; of work among tribes in Indian Territory, in Idaho, Nebraska, Arizona, Washington and New Mexico, and the details, and personal history of many of those helped would thrill the coldest heart.

Boys have walked, through moun-

tain snows, seven miles a day to get our school privileges, and some have done this without lunch or with only a cold potato for the noon meal; some in place of shoes have had only grain sacks wrapped about the feet, and some have dwelt in tents the winter through where the mercury often dropped to forty degrees below zero. A singing procession of school children has marched into an Indian hamlet, their sweet gospel hymns winning from heathen dances, and from superstitious fear of the school to hearty support of it. Dying Indian children have said, "I go to the better country and Jesus will take me"; hungry minded ones have said, "I must know book," and Indian men and women have found Him who is truly the need as "the desire of all nations."

The Association has other than missionary departments; does not duplicate the work of any society, and was

the first Indian association to ask for lands in severalty and citizenship for Indians, as it did in its third annual petition, that of 1881, and these were granted in the passage of The Dawes Severalty Bill in 1887.

The great revolution in public sentiment which has swept over the country since the beginning of this work in the spring of 1879 has already given us about 25,000 Indian citizen voters ; 35,000 Indian tax payers; industrial products of Indian labor at an annual value of more than \$1,250,000; has secured to date nearly three hundred Indian schools of all kinds, at an annual expense of more than \$2,000,000, now giving educational privileges to three-fourths of the Indian youth of the country, and has roused the great denominations of Christians to increased labors for Christianizing our aborigines.

This Association has given special

education to bright Indians, training them as physicians, nurses, teachers and missionaries to help and lead their people. It has built houses from its loan funds thus placing many Indian families in civilized and Christian homes, and these loans are honestly repaid. It has hospital, library, industries, temperance, and kindergarten departments, and has built missionary cottages, chapels, school-houses, and homes for the aged.

For all these aids there is still constant and importunate need, and request, and most of these the denominational societies do not, and, they tell us, cannot, supply. The Association has expended from twenty thousand to twenty-eight thousand dollars yearly, and about \$3,000 annually in sending material help to aged and otherwise helpless ones in more than seventy different tribes.

Besides all these helps required there are wrongs to right, laws to gain, and just privileges to secure for our native race, and the need of all these appeals alike to us all as patriots

and as Christians. The Association making this request, and its branches in many states, have published and circulated many thousands of booklets and leaflets; have sent many thousands of petitions and appeals to our Government; have held thousands of meetings, and have championed the cause of the red man in the public press since 1879.

May we not enroll your name on our honor list of helpers?

A gift of \$50, constitutes an Honorary Member; of \$25, a Patron; of \$10. a Contributor, or, if from a lady, a Life Member; of \$5, or \$1.00 a Subscriber or Donor; and any gift however small will be gladly welcomed for this work on behalf of the thousands of our aboriginal race who are still helpless, uncivilized, and un-Christianized in this last year of the nineteenth Christian century.

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